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# Prophecies and Promises of the Lord

As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Advanced Senior M. I. A. Classes, 1919-20

## LESSON I—INTRODUCTORY.

The membership and activities of this class must not be permitted to interfere with those of the Senior classes.

One of the chief aims of this division of our M. I. A. work will ever be to open a field of investigation for adult M. I. A. workers, wherein they can find material for thought and conversation of an "up-stair" or a higher type.

The work for this year will be a consideration of the Prophecies and Promises of the Lord as recorded in the Doctrine and Covenants.

The general aim of this year's work will be to establish fortification against any invasion of faith, by doubt concerning the divinity of the mission of Joseph Smith, as a prophet, seer, revelator of the living God; to show that the Church established by the Lord through Joseph Smith can not fail; and that the faithful members of the Church have the Lord's word of honor as to their salvation, or rising above all their enemies. Each lesson will consider one or more prophecies and promises concerning some specific phase of Latter-day Saint life.

### *Some Suggestions to Class Leaders*

Add to initial enrollment by public invitation and personal solicitation.

Optimistically introduce each lesson in its turn. Make assignments for investigation and answering of questions. Call for individual reports of assignments; it is always discouraging to the student to have his preparation slighted or forgotten by the class leader.

Class leaders should answer only such questions as the class fails to answer.

Keep discussion above the plane of disputations. Make courtesy the complement of all criticism.

Encourage the habit of agreeably disagreeing.

Make of each recitation a pedagogical picnic, where each one brings his portion, feasts and goes away hungry.

Considerately remember justified absentees.

Keep the chief point or aim of the lesson illuminated.

### *Some Suggestions to Students*

Study each prophecy and promise with a view to getting a clear idea: (a) as to what the prophecy or promise is; (b) as to the time and place of making the prophecy and promise; (c) as to the conditions connected with the giving of the prophecy and promise; (d) as to whom the prophecy or promise was given; (e) as to the purpose of making the prophecy or promise; (f) as to the value of the prophecy or promise; (g) as to any supplemental matter that may be related to the prophecy or promise.

While it is important, when practicable, to follow those seven headings,

in a study of Prophecy and Promise, the order may be varied, and other headings may be added.

The memorizing of prophecy and promise will be of intrinsic value. It will furnish valuable memory exercise and add gems to your mind's content, thus equipping for Church service at home and abroad.

The scriptural contest between Christ and Satan is illustrative of the value of one's mind being a ready reference as to prophecy and promise.

In answering questions self review is of vital importance. Get the question clearly in mind, give some thought to your answer and, if practicable, state the question to some other and submit your answer.

Co-operation in study adds the social element, but better study alone than study with one on whom you are constantly depending.

Remember that the value of your opinion depends on the facts and experiences that lie behind the opinion.

In the class consistently insist that you have your share of the time, and observe the golden rule in regard to class mates.

#### *The Course of Eighteen Lessons*

Lesson I, Introductory.

Lesson II, Acquaintance with the Book.

Lesson III, The Lord's Preface or Call of Attention.

Lesson IV, Humility the Only Safeguard Against Humiliation.

Lesson V, The Glory of Gospel Messenger Service.

Lesson VI, Keeping Up Correspondence with the Lord.

Lesson VII, The Day for Spiritual Activity.

Lesson VIII, The Weekly Covenant.

Lesson IX, Review.

Lesson X, Investing with the Lord.

Lesson XI, The Lower the Law the Less the Liberty, The Higher the Law the Greater the Liberty.

Lesson XII, Physical Salvation.

Lesson XIII, Increase of Intelligence.

Lesson XIV, Crisis Conflicts.

Lesson XV, Eternal Domesticity, I.

Lesson XVI, Eternal Domesticity, II.

Lesson XVII, Dominating versus Domineering.

Lesson XVIII, Review.

#### *Questions and Problems*

1. What is the general aim of the Advanced Senior Course?
2. Why is this course especially adapted to young married people?
3. Discuss the proposition: A class may be made signally successful with six members.
4. Why should the class leader answer only such questions as members are unable to answer?
5. What is meant by the habit of agreeably disagreeing?
6. Name the seven suggestive steps for study.
7. Discuss the proposition: Memorizing gems makes for mental alertness.
8. What are the advantages of submitting our conclusions to others for consideration?
9. What are the characteristics of "up-stair," or higher, conversation?
10. Wherein is a prophecy or a promise the Lord's word of honor?

#### *LESSON II.—AN ACQUAINTANCE WITH THE BOOK*

1. What is the *Doctrine and Covenants*?

2. When and by whom was the first edition of the book compiled?

"At a general assembly held in Kirtland, August 17, 1835, the Book of *Doctrine and Covenants* was presented to the Church for its acceptance



A committee, consisting of Joseph Smith, Sidney Rigdon, Oliver Cowdery, F. G. Williams, (appointed in a general assembly September 24, 1834,) had previously been engaged in gathering and arranging the revelations and doctrines previously given, in a book, which now by unanimous vote, was approved and accepted as a law and rule of faith and practice to the Church."—Jenson's *Historical Record*, Vol. 6, p. 423.

3. When was the first edition issued?

"Some of the early revelations, first published in the Book of Commandments, in 1833, were revised by the Prophet himself in the way of correcting errors made by the scribes and publishers."—Note by Roberts, *History of the Church*, vol. 1, p. 173.

4. The book is divided into three parts, give the names of each part?

5. Distinguish between a doctrine and a covenant. Compare the title of the book with the title of the second part of the book.

6. Into how many sections is part two divided?

7. How many sections are there in part three?

8. With what document does the volume close?

9. When were the seven lectures on faith, comprising the first part of the book, prepared?

"During the month of January, 1835, Joseph was engaged in the school of the elders, and preparing lectures on theology for publication."—Jenson's *Record*, vol. 6, p. 48.

10. With what document does the volume close? Ten evidences of the following classes of revelations, prophecies and promises:

a. To all the world.

b. To the Church.

c. To individuals.

11. What unconditional promise is made concerning the prophecies and promises of the *Doctrine and Covenants*?—Sec. 1:7-38. Commit paragraph 37 to memory.

Find a conditional promise in Sec. 67.

12. Which paragraph in Sec. 1, makes the neglect of the *Doctrine and Covenants* a direct disregard of the Lord's request?

Discuss the following: The possibility of a failure in any of the promises and prophecies in the *Doctrine and Covenants* may be consistently challenged, in the face of the fact that not one of them has yet failed.

What promise is made in Sec. 1, paragraph 38, concerning the relationship between the Almighty and his agents on earth?

Discuss the unfailingness of the prophecies and promises in the *Doctrine and Covenants* in the light of the evidences of the literal fulfilment of promises made in Sec. 2, the first revelation contained in the first compilation. See *House of the Lord*, by Talmage; also, Report, by President Heber J. Grant, made in June Conference, 1919.

What great purpose was behind the giving of the revelation contained in the *Doctrine and Covenants*, Sec. 1, paragraph 17?

What is the purpose and value of the testimony and challenge of the Lord, recorded in Sec. 67, paragraphs 1-9 inclusive?

Who accepted the challenge to write a revelation, and how did he succeed?

"After the foregoing was received, William E. McLellin as the wisest man, in his own estimation, having more learning than sense, endeavored to write one of the least of the Lord's revelations, but failed: it was an awful responsibility to write in the name of the Lord."—*History of the Church*, Vol. 1, page 226.

To what ethical test did the Lord submit the revelations of the *Doctrine and Covenants*? (Sec. 68:8.)

Wherein are the doctrines of eternal progress and continuous revelation exemplified in the production of the book of *Doctrine and Covenants*?

### LESSON III.—THE LORD'S PREFACE OR CALL OF ATTENTION

The revelation contained in Sec. 1 is declared by the Lord in paragraph 6 to be his preface to his book of Covenants and Commandments.

It is an authoritative call of attention.

It is a declaration of fundamental principles.

It is an array of righteous accusations.

Finally, it is a divine recognition of all revelations at the time it was given, and of all subsequent ones which might be added by the authority of the priesthood.

For the time and place and conditions under which this revelation was given the student is referred to Roberts' note in *History of the Church*, Vol. I, page 222.

"This special conference at Hiram, on November 1st, should receive larger notice. The number of copies in the edition of the Book of Commandments to be printed was considered; and the decision reached that ten thousand should be published. The conference lasted two days. In the afternoon of the first day of the conference, according to the minutes of the meeting, the preface to the Book of Commandments was "received by inspiration."—*History of the Church*, Vol. I, page 222.

The scope of its address is remarkably wide, and while its purposes are many and mighty, its chief aim is to introduce and affirm as a compilation, the collection of revelations known as the Covenants and Commandments: to establish by divine declaration the genuineness and importance of the collection of revelations known as the Covenants and Commandments, and to redeclare the infallibility of the direct word of the Lord or the word of his authorized agents.

As to its value, the preface is a call of attention to all the world that a new book of messages from God to man is to be presented to the world. It publishes a prospectus of the contents of the new volume, and it pleads with the seekers of salvation to search for truth in the new compilation of divine commandments.

Interest in the lesson will be intensified, and knowledge of it increased, by careful reading of the Church history references given.

The vital part of the entire lesson is the indispensability of the study of the revelations of the Lord to a complete Latter-day Saint life.

#### Questions and Problems

1. What is the meaning of the word preface?
  2. Discuss the proposition: The *Doctrine and Covenants* has the sole distinction of having a preface of direct divine authority.
  3. Show a parallelism between the introduction by the Father of the Son in the sacred grove and the giving by the Lord of the preface to his book.
  4. When and where was this preface given?
  5. What were the conditions calling for the preface?
  6. To whom is the preface a call?
  7. State three evident purposes of the preface?
  8. Wherein is the value of the Covenants and Commandments measured by the preface?
  9. In the light of recent events, what prophecy in the preface is of immeasurable value as proof of the divinity of Joseph Smith as a prophet?
- Relate the circumstances connected with the giving of the preface at Hiram, Portage county, Ohio, Nov. 1, 1831.

#### LESSON IV.—HUMILITY THE ONLY SAFEGUARD AGAINST HUMILIATION

"Humility is not slavish submission, nor servile complaisance; it is loving assent reinforced by free agency and free will loyalty."

It is at once a feeling of dependence on the higher, and a sentiment of independence from any control of the lower.

It combines the instinctive yielding of childhood and the rational assent of the mature adult.

#### *Introductory Statements*

Perhaps the greatest test to which humility may be put, is in the presence of a reprimand.

The first criminal justified himself to the last. The mighty Moses did not murmur at the penalty imposed for the error of forgetting his dependency upon the Lord. (Numbers 20:10, 11, 12). The erring king of Israel said to the prophet Nathan: "I have sinned," and afterwards the consolation of redemption was given to him, and he exclaimed: "Thou wilt not leave my soul in hell" (Psalm 16:10).

One of the marks of a master mind, is the absence of self-justification in wrong doing. The constant measure of humility, however, is the obedience of confidence in recognized authority. It is love exemplified in the action of service. It has behind it, a strength indicated by the attitude expressed in the words—"I came not to do my own will, but the will of him who sent me," a declaration expressive of the fact that the Savior's highest will was to do the will of his Father. It was the highest form of free agency. Not blind obedience, but confidence, service, void of servitude, a feeling of acquiescence without subordination, duty submerged in pleasure.

Humiliation in this lesson means something more than being humble. Humiliation means a state of degradation or subordination brought about by forces from without. It is a state of subordination without the attitude of humility, it is compliance minus acquiescence. The retributive rather than the repentant element dominates in humiliation.

Roger Williams' banishment was one of humility. Napoleon's condition was one of humiliation.

In humility the Saints were expelled from their homes, in humiliation the Germans were driven out of Belgium.

Majestic humility in chains triumphed in Liberty jail, when ruffian cowardice quailed before the prophet's rebuke. The world today acclaims the humiliation of arrogance at Count Bentinck's castle, where the Kaiser King is kept a prisoner, in servility.

Section 3, *Doctrine and Covenants*, contains evidence of



two great facts, first, that Joseph Smith was in direct communication with Deity, and that the revelations were not Joseph's, but given through him. Second, that he possessed a humility that would fortify against humiliation. The revelation is a vivid picture of Joseph's standing before the Lord, a declaration as to his elect, and preordained fitness, to be a gospel dispensator.

The publication of the revelation points to the prophet's willingness, that the world should see him without camouflage. The incident is an exemplification of what every individual must meet sometime, somewhere, namely, that of being known among men as he is known by the Lord.

The section is replete with prophecies and promises, but especial emphasis is placed on the eternal truths; that arrogance and advancement are incompatible; that "pride goeth before a fall."

The triumph of the Church up to date, is in fulfilment of the promise made in section 33. It is sufficient to prove the divinity of the document. The history of men who have grown too wise for the Church, furnishes ample evidence of the truths set forth in paragraph 6, section 52.

The condition of boasting in one's own strength, is the natural antecedent of setting at nought, the councils of God, and following one's own will and selfish desires. The individual who does this, is in a state of falling, a condition which in and of itself, is the forerunner of retribution, just as a rising condition is the antecedent of reward.

God's vengeance means his approval of the natural compensation of sin.

The compensation of the sin of arrogance, is humiliation, psychologically, that is, according to the laws governing our mind; sociologically, that is, according to the laws governing the welfare of society; and theologically, that is, according to the laws governing the kingdom of heaven, or the rule of God's righteousness. Arrogance, like uncleanness, grieves the Spirit of the Lord and it departs; it cannot abide with either of these conditions.

### *Questions and Problems.*

1. Make paragraph 4, section 3, a part of your everlasting mind content; that is, commit it to memory so thoroughly that you will never forget it.
2. Give the time and place of the occasion for the revelation recorded in section 3.
3. To whom does the prophecy and promise apply in paragraph 4?
4. Wherein is the promise especially valuable in Church government? In family government? In self government?
5. What does the expression "Setting at nought the counsels of God," mean to you?

6. Distinguish between a careless setting at nought, and a wilful setting at nought.

7. Wherein does a careless setting at nought lead up to a wilful setting at nought? Illustrate.

8. Discuss the meaning of the word "must" in paragraph 4.

9. Consider the lives of two great spirits, one still in a condition of humility, saying, My highest will is to do the will of my Father; the other, now in a state of humiliation, vainly striving to control earth and rule heaven.

10. Wherein does the publication of section 3 prove that Joseph Smith gave to the world, not his own mind and will, but the mind and will of the Lord from whom he received instructions, face to face?

11. Note the entire absence of even a shadow of self-justification in the life of Joseph the Prophet.

12. When is duty submerged in pleasure?

13. If setting at nought the counsels of God, must be followed by a fall or humiliation, what must be the results of an individual stand, a mass movement slogan in support of the counsels of the Lord?

14. Enumerate some of the triumphs of the Church over the efforts of men to destroy it, in proof of the fulfilment of the divine promise made in paragraph 3 section 3.

15. What direct declaration concerning humility was given to Joseph Knight, section 12?

16. How is strength theologically related to humility? See section 1:27.

17. Discuss the meaning of section 39:18.

18. In the light of the promise made in Sec. 88:17, discuss the following proposition: There may be a wide difference between inheriting the earth and inhabiting it.

#### *Collateral References and Supplemental Suggestions*

A remarkable testimony of President Heber J. Grant, illustrative not only of the humility of President Woodruff, but of the men who trusted the Power that led him against their own opinions.—(See *Era*, August, 1919, pp. 845-6, June *Conference Report*, pp. 8, 9.)

Lincoln's favorite poem, "O why should the spirit of mortal be proud?" *Heart Throbs*, page 259.

The book of Ecclesiastes paying special attention to the conclusion.

### **LESSON V.—THE GLORY OF GOSPEL MESSENGER SERVICE**

#### *Introduction*

The gospel is a scheme or plan for raising the human family above the power of all its enemies, its intellectual enemies, its moral enemies and its spiritual enemies, of which enemies ignorance is perhaps the greatest.

In its fulness, it is principle plus practice; it is theory applied; it is instruction, inspiration and application. The Giver of the gospel taught the truth, encouraged its acceptance, and wrought the doctrines into habit; thus demonstrating that it is "the power of God unto salvation."

Jesus was an obedient child, an ardent student, a feeder of multitudes, a healer of the sick, a raiser of the dead; but all these activities were subordinate to his gospel message service.

This was indicated in his words to his mother at the temple in Jerusalem. When she found him engaged in discussion with the learned doctors, and tenderly chided him, he answered her by saying: "Wist ye not that I must be about my Father's business?"

Behind this expression, we may see an interest that absorbed all other interests.

When the Savior addressed Oliver Cowdery and David Whitmer, through the Prophet Joseph, and gave the promise of joy, he spoke with the authority of experience and with a recognition of importance that outweighed all other considerations. See Section 18:13-18, inclusive.

The magnitude of gospel messenger service is indicated in paragraph 23, section 1, which provides for the official penetration of society through all its height and depth, its length and breadth. And as the glory of God is intelligence, the spread of intelligence means the distribution of glory; and the distributor is made twice glorious, once in the receiving of the truth, and again in giving it. Truly "it is more blessed to give than to receive." The giver must receive before he can give, and in gospel messenger service, the gift increases with the giving. Biologically, we grow by what we take; theologically, we grow by what we give. The growth in the one field is limited; in the other field, it is as boundless as eternity. Gospel messenger service carries with it authoritative linking up between man and his Maker.

Many marvelous promises are made for faithful missionary service, and these promises to the Council of the Twelve are accompanied by the privilege of being recognized and addressed by the Savior himself as his friends. See section 84:63 to 77 inclusive.

The promise made to every missionary, in section 84:80, is a conditional one, and the degree of its fulfilment in the life of any missionary will be in proportion to the meeting of the conditions from the Lord's point of view. The words "to continue," "all," and "unnoticed," should receive special attention in the study of this promise.

A promise made to Lyman Wight is illustrative of the glory of missionary messenger service. Section 124:18, 19.

That gospel messenger service extends from the heavens to the regions of the damned, is clearly set forth in the promise made in section 88:99.

The far-reaching importance of gospel messenger service may dawn upon one by the study of section 76:81-5, where the fate of the rejecters of this service is depicted. A careful consideration of section 25:1, leads us to know that the accept-



ance of the gospel messenger service makes of men the sons of God, and of women, the daughters of God.

### *Questions and Problems*

1. Give the time, place, and circumstances under which section 18 was given.
2. What promise made to individuals in that revelation may be consistently claimed by all missionaries?
3. Commit the promise to memory.
4. State the value of this promise; the earth-life value; the value beyond earth life.
5. Show that gospel messenger service is glorious to the messenger, as a receiver and as a giver.
6. Compare the words of the Lord, sec. 84:63, with his words recorded in John 15:13-15.
7. Prove from section 84:77 that the Giver of that revelation was Jesus of Nazareth.
8. On what definite condition is missionary power and reward based?
9. What does the expression "beget glory" mean in section 124:18?
10. Show that the promises and prophecies concerning the glory of missionary service provides for divine appointment, divinely inspired activity, endless opportunity, joy hereafter, training for a companionship with the Savior, through the doing of that which was his chosen vocation.

### *Collateral References and Supplemental Suggestions*

Open the class with the hymn beginning: "Come, all ye sons of God."

Plan to have two five-minute talks from missionaries,—one of them a sister.

Read John 21, emphasizing paragraphs 15, 16, 17.

*My First Mission*, from faith-promoting series.

Song: "From Greenland's icy mountains."

### *LESSON VI.—KEEPING UP CORRESPONDENCE WITH THE LORD*

"Let your first good morning be to your Father in Heaven."—*Dr. Karl G. Maeser.*

"Neglect is always unkind and oftentimes cruel."—*Dr. Karl G. Maeser.*

### *Introduction*

Forgetting to pray is indicative of spiritual indolence, neglecting to pray is indolence, and much more than indolence, it is the drying up of the fountain of gratitude. Not only when life gets dark and dreary should we pray, for then selfishness prompts the petition, but, when the stream of enjoyment is at high tide, then we should send messages of appreciation.

Every message of gratitude moves in a cycle and comes back to the sender stronger, sweeter and a little above its starting place.

Heavenward message-sending now trains for heavenly messenger service hereafter.

The greatest of all messengers from on high was the most faithful in remembering his Father.

Ambassadors from on high were correspondents here below: Moroni, at Joseph's boyhood home, and in the sacred grove; Moses and Elias, in the mountains of Palestine; John the Baptist, in the woods of Pennsylvania; Michael or Adam; and Peter, James and John, on the Susquehanna river; all were men who remembered the Lord when they were on earth.

Among the products of prayer, the pleasure of praying and the soul growth accompanying it, are by no means the least. Every earnest, consistent prayer, is answered by the uplift of the soul.

A duty-started prayer invariably rises into the realm of exquisite pleasure.

Prayer is the best preventive and surest cure of soul-sickness, and like all other ordinances of the gospel, it is for man, and not man for the prayer.

Our need for spiritual correspondence is much greater than our Father's need. God, our Father, commands us to pray because he loves to see us grow, and on that growth be happy.

We grow warm towards God just as we grow warm towards our friends by faithful correspondence.

He would save us from a coldness that makes way for subconscious contempt without our knowing it.

Spiritual correspondence is incumbent upon and indispensable to the happiness of every member of the Church. It is of three types; the individual or secret prayer, the family or group prayer, the Church or congregational prayer. As examples of this latter type, we have the invocation, the song prayers, the official sacrament prayer, and the benediction, all of which are wireless messages sweeping through the universe with faith-vibrations towards the throne of Grace.

The first two types require daily attention, the third at least weekly attention. Individual love messages are due from us to our Father every day, and it grieves heaven to miss receiving them.

The prophecies and promises in the Doctrine and Covenants concerning the keeping up of our correspondence with the Lord are many, to say the least. Section 10:5 promises victory over Satan.

Section 19:38 promises a greater blessing than the treasures of earth with their accompanying corruptibleness.

Section 20:33 indirectly promises the Church immunity against falling into temptation, if divine correspondence is kept up. Section 65 pleads for prayers as a help to our Father in heaven. Section 104:80 promises financial deliverance through prayer. Section 93:49 indirectly promises protection against losing one's place through evil inspiration. Section 101:



7, in substance, declares that delay in correspondence on earth necessitates postponement of reply in heaven.

Marvelous healing promises are recorded concerning faith-prayers, in section 35:9.

The promises made concerning those who believe in the healing ordinance, but have not faith in its efficacy, in their case, is recorded in section 42:43, 44.

### *Questions and Problems*

1. What is the mental condition of a person who cannot pray?
2. How would it affect you to have the privilege of prayer taken away from you?
3. What is the meaning of the word "conqueror," section 10:5?
4. Wherein is congregational prayer a safe-guard against the possibility of public sanction of any form of iniquity in the Church?
5. Give an illustration of special deliverance coming through prayer, either to the Church or to the individual.
6. Find the promise of protection against apostasy in 93:49.
7. Account for delay in answer to prayers, section 101:7.
8. Discuss the difference between mere belief and the faith spoken of in the promise recorded in section 35:9.
9. What is the special value of the promise made concerning prayer for the sick recorded in section 42:44?
10. Through what three things are all victory and glory promised in section 103:36?
11. Which is your favorite song prayer?
12. Of all the promises recorded in the Doctrine and Covenants, concerning prayer, mention three which you consider to be of most value.
13. Discuss the promise recorded in sec. 19:38, and especially consider the significance of the phrase, "corruptibleness to the extent thereof."
14. Read carefully sec. 65 and note carefully your feelings.
15. In the light of all the promises made concerning faithfulness in keeping up our correspondence with the Lord, what must we expect as the result of neglecting it?

### *Collateral References and Supplemental Suggestions*

The All Night Prayer: Luke 12:6-12.

The prayer of marvelous tenderness and scope, Luke 17.

The prayer at Liberty jail, and its answer. Section 121:122.

A temple dedicatory prayer. Section 109.

Open exercises with singing, "Prayer is the Soul's Sincere Desire."

Recite the Lord's Prayer, in concert.

Have one testimony concerning the promise of prayer becoming a means of overcoming evil. Emphasize the great central truth, that praying is a natural process of spiritual growth, and that through this growth, salvation is promised here and hereafter. It is an indispensable natural process.

Sing first two stanzas only of, "Sweet Hour of Prayer."

# A Mission as a Factor in Education

A Study for the Advanced Junior Y. M. M. I. A. Class,  
1919-1920

## LESSON I.—WHEN A YOUNG MAN CAN GO ON A MISSION AND GO TO COLLEGE, WHICH SHOULD HE DO FIRST?

In answering this question we think every young man should aspire to do both; but, if called upon to make a choice, it would be better, in most cases, to go on a mission first. In this lesson we submit some of the advantages of going to college.

A number of years ago a chancellor of one of the state universities wrote to all the graduates of that institution, asking them to state briefly the advantages which their experience showed that they have derived from their college life and work. Among the answers were the following:

One says: "My love for the state grew with every lesson I received through her care. I saved five years of my life by her training, and I am a more loyal and a better citizen."

Another says this: "I have a better standing in the community than I could have gained in any other way."

One said: "It has given me a place and an influence among a class of men whom I could not otherwise reach at all."

Another said: "I am better company for myself, and a better citizen, with far more practical interest in the state."

Another declares: "It is financially the best investment I ever made."

### *Problems and Questions*

1. One graduate says: "I saved five years of my life by going to college." What do you think he means by that? Show how this could be true.
2. Do the records of the recent war bear out the statement that a college training increases one's loyalty? Give reasons for your answer.
3. Why does a man with a college training have a better standing in the community than he would otherwise have?
4. Discuss the statement: "I am better company for myself."
5. Discuss a college education as a "financial investment."
6. Do you think the average earning capacity of college graduates is greater than the earning capacity of those who have not received this training? Why? Give examples.
7. Show that this training increases one's chances for success.
8. Show that a college training makes one a better citizen than he otherwise would be.

9. Name the men in your ward who have received this training. How do they stand in the community?

**LESSON II.—WHEN A YOUNG MAN CAN GO ON A MISSION AND GO TO COLLEGE, WHICH SHOULD HE DO FIRST? (Continued)**

In the first lesson we considered some of the advantages of going to college. In this lesson we shall give some reasons why a young man should go on a mission before going to college, if he is called upon to make the choice.

The Latter-day Saints are agreed that a knowledge of God and the testimony of the divinity of his work are the most important treasures one can possess.

The *Doctrine and Covenants*, page one, says: "Faith is the foundation of all righteousness." Explain what this means. Is it possible for anyone to be completely successful without faith? Why? Show that faith in God is the best foundation upon which to build a life. The history of the Church shows that a mission promotes faith in God, as no other experience does.

Discuss the statement: "Without faith it is impossible to please God." Who would be apt to get the most out of a college training, a man who had received the experience and development of a mission, or one who had not?

For various reasons a mission teaches the great lessons of sacrifice and service better than they can be taught in college. Explain the meaning of sacrifice. Give examples of sacrifice. Show the necessity of sacrifice in times of war—in times of peace. Discuss the statement: "Sacrifice brings forth the blessings of heaven." What is the meaning of service? Give examples of the highest kind of service. Can an untrained individual render as high service as one who is better trained? How does a mission teach these great lessons? What would a man get out of a missionary experience that he could not obtain out of college?

*Problems and Questions*

1. Give three reasons why one should go on a mission before going to college, when he can make the choice.
2. Who would be apt to get the most out of life, one who has a college training built on faith in God, or one with this training without this faith?
3. Discuss a mission as a factor in character building.
4. What is a testimony in the sense used in this lesson? Why would one receive this testimony more readily on a mission than in college?
5. Why is this testimony the most important knowledge one can have? How can it best be obtained?



## FROM THE IMPROVEMENT ERA

### LESSON III.—WHAT EFFECT HAS THE MISSIONARY SYSTEM OF THE LATTER-DAY SAINTS ON THE GENERAL CULTURE AND PROGRESS OF THE PEOPLE?

In discussing this question we do not hesitate to say that no other church has such a leveling, elevating system of universal education as has the Church of Jesus Christ of Latter-day Saints, in this system.

There are missions established in almost every civilized country on the globe, to which are sent missionaries who spend from two to four years living with the people and teaching the gospel. In many cases it is necessary to learn a foreign language, and this adds to their intellectual training. In all of these missions converts are made, many of whom finally gather with the main body of the Church. This makes the Church a melting-pot.

The returned missionaries bring with them much valuable information, which fact makes the Church a great reserve for the most progressive ideas in almost every field of human endeavor. Thus the people as a whole become cosmopolitan in character.

Travel is a great factor in education. Young men from rural communities, who, before leaving home, had scarcely seen a street car, have filled missions in the great centers of wealth and population. Men from every walk of life, as a result of this system, are sent to all parts of the civilized world to define and explain the plan of life and salvation. A serious study of the message which they bear would naturally have a powerful effect in their individual development; add to this, travel, the contact with the people of the world, and you have the training and experience that broadens and develops as no other experience could in the same length of time. This system is a proof of the inspiration of the Prophet Joseph Smith and of the divinity of the Church.

#### *Questions and Problems*

1. Name the missions established in the Church.
2. What territories are embraced within each?
3. Discuss the advantages of learning a foreign language.
4. Have you read the *Melting Pot*, by Israel Zangwill?
5. What is meant by making the Church a melting pot?
6. Look up the word "cosmopolitan," and see if you think the missionary system of the Church makes this a cosmopolitan community.
7. Consider the effect of travel on a young man; on the community in which he lives.
8. How does your home town look after visiting a larger place?
9. Compare intellectually, spiritually, socially, and financially, a community in which there are no returned missionaries, with one in which there are a number.
10. In which place would you prefer to live? Why?
11. Show from the establishment of this missionary system that Joseph Smith was inspired.

# "The Twelve Scout Laws"

With Correlated Outlines from the Junior Manuals

For Boys in the Junior Class Doing Regular Scout Work

## LESSON I.—A SCOUT IS TRUSTWORTHY

This means that a scout can be depended upon to do what he is told to do, promptly, intelligently, and well—a priceless virtue in boy or man. Tell the story of "A message to Garcia," (Junior Manual, *Lessons on Conduct*, p. 54.) Who carried this message? What did he do when asked to carry this message? What does the author say concerning him? Do you think it is true? Give reasons for your answer. Give other examples in this article to illustrate what the author wishes to teach. Compare "The Bookkeeper," with the man who carried the message. Discuss the statement, "Civilization is one long, anxious search for just such individuals." Name some men whom you think could carry the message to Garcia. Why do you think they could? Tell the story taken from the life of James A. Garfield, which illustrates his trustworthiness. Tell the story of the sentinel of Pompeii. (Page 58, Junior Manual *Lessons on Conduct*.)

## LESSON II.—A SCOUT IS LOYAL

(See Junior Manual, *Lessons on Success*, pages 11 to 16.)

Loyalty is defined as the "Wholesouled, willing, and practical devotion of a person to a cause."

Analyze this definition, show that it must be wholesouled, willing, practical.

Relate the circumstances which occurred in the English House of Commons, in 1642. Page 12. What does this illustrate?

Show that all great men have been devoted to great causes. To what was Washington devoted? Lincoln, Roosevelt, Joseph Smith? Show that the life of Christ is the greatest example of loyalty.

Name some of the great problems before the American people to-day. How would the application of the principle of loyalty help in the solution of these problems?

Give some examples of loyalty that occurred during the recent war. How can loyalty be developed?

## LESSON III.—A SCOUT IS HELPFUL

"He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day."

Everybody loves the boy who says, "Let me help you." The world has a place for him. This is practical religion. Tell the following stories: "His old father satisfied." "A reward for unselfish services." "The hero of the wireless." "Died to save his brothers and sisters." See *Lessons on Conduct*, Junior manual, pages 7 to 9.

Compare what the Savior did for others, with what others did for him. Give ten examples showing that scouts are helpful. Give five ways in which scouts may be helpful. Discuss the statement: "It is better to give than to receive." How do you feel after helping others?

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*For the Junior Class* not doing scout work, the Junior Manual, divided into fifteen "Lessons on Success," on the development of character and genuine success in life, with stories illustrating the points. Especially interesting for young students. Manual ready, 25 cents.

*For Junior Class* doing regular scout work—The "Twelve Scout Laws," with correlated outlines from the Manuals, beginning in this number of the *Era*.

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There will be two manuals only for Senior and Junior classes, but the manual on "Success" may be used to great advantage in all three Junior classes; and where three classes can not be organized, the grades may be merged into one, with the Junior manual for the lesson text. These manuals cost 25c each and cover the whole season's work. Orders should be sent immediately to the secretary, *Improvement Era* Office, 22 Bishop's Building, Salt Lake City, Utah. No free manuals are sent with the *Era* for 1919-20. The *Era* for one year, \$2.00, containing the outline lessons, and also the Advanced Senior Class lessons.

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